

We

These

534 drums and gongs were brought here from several
535 kampongs. They are the real tuan tanah articles.

[624] At one time three little girls danced with
their eyes downcast and with very little move-
ment of the feet. They wore slendang and nice
dresses. The oldest man, looking like a nickel
[292] head Indian, had on an amazing costume with
rich embroidery, and a silver fringe under his
chin like a beard. For a head decoration he
had a gilded horse. He also carried two kris,
and each of the other men had one.

526 Now, at 6 P.M., after all day of it, taking
turns, the men are still whipping. This is a
tireless business.

609 We get the impression of real remoteness
178 here. These men are from the kampong nearby,
and in this large bowl of distant mountains they
are in their old dress doing the weird old
practices and it has little to do with modern
freedom and independence. When we go to such
a place they look more at us than at the per-
formers. We steal the show. But this is so
all over Indonesia for whites. And they stare
at us endlessly.

304 The tuan tanah of Weol has an elaborate set
of patterns tattooed on his arms.

291 The Manggarai men often wear plaited, flat,
songko-like headgear.

291 The horses here are important. Men and women
ride them, but mainly the former. The whole
open land looks like the wild West. The priests
use only horses here. They are small and spir-
ited and bells are usually placed around their
necks.

614 The next day we went again to Weol and asked
[624] if the tuan tanah and the kepala kampong were
really brothers. If so, how could they belong
to different panga. I found out that they are
not brothers but merely distantly related.

The three panga names in Weol are the names

Wc

484 In the Japanese time trips were made to
166 seek cloth, etc., but now this is done to a
lesser degree, and the people never leave Manggarai although there is quite a bit of movement within the area. The people who do this moving are the men who buy and sell horses, tobacco, etc. If they are away for long or at some distance, there is a feast when they return. The four who have left the area have not yet returned. When they do there will be a great gathering to hear their experiences. The assistant has seen this happen in Pau. Formerly there were no relations really with even nearby places like Tjumbi, except for marriages, and if they went to war in the dalu's army, or had internal wars, (which were rare). Nowadays there are many more relations within Manggarai.

[621] In the rituals the only environs mentioned are the environs of the kampong. This comprises the ritual world and the social world of yore.

484 Today they travel more than they did before,
178 but still they do not go very far. Formerly
●492 any outsider was fair game for robbery and
166 murder. Thus they were afraid to go afar.

[609] There is little in the way of transportation here. Also, the kampong is a bit too far from Ruteng to make regular trips back and forth easy. However, the horses make Manggarai people greater travelers than, for example, the inhabitants of Larantuka. Every household has
[422] at least one to two horses. They are a big thing here, and now I see why I got the impression at once that there is more internal movement here than in most of the Flores areas. It is the horses. The people are fine riders, and the horses, although small, are fast and
[562] spirited. Women used to mount carefully and the horse on which they rode was led. Now they jump on and gallop off (still, I don't see many women riding horses).

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[492] The fact that there are no buses here is a
[492] big hindrance. However, the horses help for
481 short runs. The assistant gives the travel
178 times on foot in the old days and now. It
shows that they walk much faster now than be-
fore. The world is speeding up! It used to
take a day to walk to Ruteng; now they do it
in three hours!

829 In general there is no fear of the outside.
789 In the old days they feared robbery and murder,
609 as outsiders were fair game for such. Magical
danger is only encountered in certain places
which are well known.

776 There are many kinds of roro, or spirits,
784 e.g., darat (tree), naga (house and kampong),
potiwolo (woods). Although the others may be
good or evil, the potiwolo are always wicked.
They live in woods. For example, they live
in the taboo grove on the way to Ruteng.
Darat live there too. The potiwolo sneak up
and hit their victims. Thus it is dangerous
to go into the woods in such an area, and they
never enter such a grove alone. The assistant
tells that as a boy with his father he was
afraid to enter this wooded area. These poti-
wolo look like men but have goat bodies. They
have two arms but only one leg. They either
run on all three, or hop along on the one leg.
There are other local spirits, and the places
where they live are avoided.

20 Formerly no letters were sent in this area
at all, and even today, nearly none is written.
There is no telephone here and no telegraph.
There is a telephone and there are phonograms
in Ruteng. There is no radio here. Letters
come to Ruteng and stay there until the post
office sees a man who happens to be going the
right way. Then he passes the word along. A
letter may take three months to be received.
Even the phonogram I sent was delayed for two